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ARYA SAMAJ AND POLITICS.

Substance of a lecture

DELIVERED BY

MAHATMA MUNSHI RAM

on the occasion of the 31st Anniversary of the Lahore Arya Samaj.

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Mahatma Munshi Ram on "Arya Samaj and Politics."

(The substance of a lecture delivered on the occasion of Lahore Arya Samaj Anniversary.)

LADIES AND GENTLEMEN,

The subject on which I have been asked to address you this night is one which is fraught with deep and momentous issues. It is not without a sense of diffidence that I approach it. It was suggested to me that I might have done well to write out the speech for there was every probability of its being misreported or presented to the officials in a garbled and mutilated form. It does not, however, behove me to entertain dark and unworthy suspicions. And, after all, why should an Arya Samaj preacher be afraid of reporters, spies and informers. All that the Samaj does is open and above board. Its propaganda is carried on in broad day light. It has no circle of the "initiated" as distinguished from "the uninitiated," no inner circle as distinguished from the outer circle. It holds no secret conclaves, no gatherings in the dark. Whatever it does is open to the public gaze. It is, therefore, without a feeling of trepidation and with confidence born of a consciousness of the righteousness of the cause to which all of us are wedded that I stand upon this platform to expound the position of the Arya Samaj with regard to current politics. The lecture, though delivered to you only on account of spatial and temporal limitations, to which a human-being is necessarily subject, is intended for a wider audience. I earnestly desire that what I say this night may reach every corner of India and England—that Lord Minto and John Morley and even our Gracious Emperor may learn from authentic

sources the views expressed in it. What I desire most of all is to lay my humble appeal at the footstool of the Most High whose august Throne commands the devoted allegiance of all crowned heads.

THE SCOPE OF THE SUBJECT.

I need not tell you what is meant by the term "Arya Samaj"! It would be insulting your intelligence to attempt that. The Arya Samaj is passing through a terrible crisis. Many of you have suffered and suffered valiantly for your holy church. Your sufferings have still more sanctified the holy cause. People do not suffer for what they know nothing about. Persecution is borne only for the sake of causes held dearer than life and temporal advantage. The term "politics" also is pretty well familiar to you. You need not bother yourself with nice distinctions appertaining to political philosophy. The occasion does not lend itself to delectical subtelities. In one word whatever concerns the administration and the relation between a state and the people, forms part of politics. Political science deals with everything relating to the working of the administrative machinery, with laws, customs and institutions likely to affect the weal of people not as individuals but as citizens. But the word politics is used in a very restricted sense in this country. A political society is a society whose sole object is the unfriendly and hostile criticism of Government measures. The body of men actually carrying on the administration is not designated political. Those who wield the entire power are supposed to have nothing to do with politics. In this restricted acceptation of the term there are three political parties in India—the moderates, the extremists and the terrorists. I need not describe the aims and objects of the parties. They are pretty well-known to you. It is my object to prove that the Arya Samaj, as a body, has nothing whatever to do with any of these three parties, that it does not long for temporal power and care for "loaves

and fishes" and that in some respects its interests are decidedly opposed to the interests of India's politicians.

WHY IS THE ARYA SAMAJ UNDER A CLOUD.

The question may pertinently be asked "what are the special causes that have necessitated a vindication of the position of the Arya Samaj? Lectures on this subject are not delivered in the Christian church, in the Brahmo Samaj, in the Jain Mandir, in the Buddhist Pagoda or in the Moslem Mosque. An impartial observer of the current of public life in this country will be naturally surprised to see that a society whose aims and objects are purely religious and social is driven by official persecution to travel beyond its legitimate domain and its speakers instead of ministering to the spiritual needs of the congregation have to recite plaintive and mournful tales. It is indeed an anomaly in the public life of India but an anomaly for which the Samaj is, by no means, responsible. If the cause of spiritual advancement and social reform suffers by the forced diversion of the energies of Arya Samajists from more healthy channels some short-sighted Government officials will be held blameworthy at the bar of history and before the majestic tribunal of the conscience of the civilized world. It seems to me that some Government officials have been infected with the virus of irrational anti-Aryan prejudice and have not been able to rise above their environments. The whole atmosphere of religious controversy is tainted. The Arya Samaj is a powerful organisation. Its denunciation of evil and time-honoured superstitions has roused the forces of pig-headed conservatism and religious bigotry which are now arrayed against it. The walls of Jericho have been battered by the ram and the besieged are rending the welkin with piteous and plaintive cries and filling the air with execrations and maledictions directed against the invaders. With an audacity born of absolute despair the modern incarnations of ancient scribes and

Pharisees whose cant and hypocrisy have been fearlessly exposed by the Arya Samaj and stripped of their theological vesture are pronouncing its doom in loud and menacing tones. They are pouring down a roaring cataract of transcendental nonsense and hope to sweep away the edifice built by the Arya Samaj. It appears that some Government officials who see with the eyes of others and do not possess the light of nature which enables men to perceive by intution things in their right proportions have thought fit to ride on the crest of this wave of thought. How else can the anomalous attitude of the Government towards the Arya Samaj be explained? It is said that the Arya Samaj is under a cloud because Lajpat Rai is a prominent member of the Samaj. This is indeed a strange argument. In the first place much has been alleged but nothing proved against him. He has boldly challenged his accusers to produce the charges against him. The gauntlet has been thrown but the highest Government official up to the Secretary of State is afraid to take it. Again look at Lajpat Rai! How noble he is! How worthy of a true Arya he has proved himself! He has been unjustly treated - spirited away mysteriously under a regulation which is as mysterious in its working as the cabalistic charm; but still he harbours no ill-will against the rulers of the land and is willing to co-operate with them in all beneficent works. Again even if we grant, for the sake of argument, that Lajpat Rai is an arch-seditionist is that a valid reason for branding the whole organisation as a dangerous political movement? Bipin Chandar has uttered many violent sentiments. He was a former minister of the Brahmo Samaj and is still a member of that body. Yet the Brahmo Samaj is not regarded a political movement. Satyendro Nath Bose—a murderer—was a Brahmo. Before his execution Pradhanacharya Shiv Nath Shastri was permitted to visit him in gaol and to administer to him what spiritual comfort he could. Yet

the Brahmo Samaj is not stigmatizel as a revolutionary movement aiming at the overthrow of the present government. It may be noted that the privilege which was granted to Satyendra, a person convicted of murder, was denied to Pindi Dass who was in jail for the offence of sedition. A Christian Missionary is at liberty to visit a jail and supply the religious needs of his co-religionists convicted of felonies, larcenies and rebellion but a missionary of the Arya Samaj is to be regarded a seditionist if he thinks of doing that.

THE ARYA SAMAJ AND THE KING'S MESSAGE.

But it may be objected that Arya Samajists are raising a hue and cry over nothing. The Government is pledged to a policy of religious neutrality. Some Government officials have, doubtless, declared that they have never pronounced the Arya Samaj to be anything but a religious society, that they are not so obtuse as to father upon a society in its collective capacity what is alleged against its individual members. But deeds are more eloquent than words and I will show presently that some Government officials think it a sacred duty to persecute Aryas for the simple reason that they are Aryas. Our Gracious Emperor, following in the footsteps of our late-lamented queen—mother whose wholy memory is held in affectionate rememberance by India's toiling millions, has just issued a message breathing forth kindly and generous sentiments. In that gracious message our sovereign, who being thousands of miles away is ignorant of the actual state of affairs in this country, says with pride that none of his subjects has ever been "molested or disquieted" on account of his religious beliefs. I wish all the Government officials here could say with a clear conscience that they have not infamously betrayed the implicit trust reposed in them by their and our Royal Master. I say by beat of drum and I wish our gracious sovereign would come to know of it that a section of His Majesty's law-

abiding and loyal subjects are oppressed and treated with injustice for no better reason than this that they belong to a particular church. Now I proceed to cite some specific instances.

THE CASE OF GULAB CHAND.

Gulab Chand was a clerk in a Sikh Regiment. He was honest and did his work faithfully, assiduously and conscientiously. He is, however, fearless in maintaining and defending his position when occasion demands it. His superior officers at first always commended this trait in his character. But what was formerly a recommendation is now regarded a disqualification—especially in an Arya Samajist—and has cost Gulab Chand his post. He got an increment and was transferred to another station. He applied for leave which was refused. He went personally to the Commanding Officer to urge his petition. For this offence he was sent to the *hajut* for 3 days. When he was released he was questioned by the officer if he was an Arya Samajist. The reply being in the affirmative he was ordered to present himself next morning. When he did so the order of dismissal was communicated to him. Poor Gulab Chand was staggered by the blow. The officer who was presumably acting under instructions was moved to pity and gave him a discharge certificate in which it is distinctly stated that one of the reasons for the dismissal is the fact that Gulab Chand belongs to the Arya Samaj. It is also acknowledged therein that he is hardworking. Of course poor Gulab Chand's lamentations cannot avail him. He belongs to the hunted tribe. All this is a cry in the wilderness. Our Gracious Sovereign is thousands of miles away and, therefore, inaccessible to his poor Indian subjects. Those days are gone when the king lived among the people and was in a position to attend to petitions presented to him by the victims of official high-handedness. But I ask if, in the face of this "stubborn" fact, it can be honestly said

that no Indian is disquieted on account of his religious convictions.

POOR ZAILDAR OF THE KARNAL DISTRICT.

Here is another fact in support of my contention. There are three Zaildars in the Karnal District. In the Diary of one of them something to the following effect is recorded "He is a very good Zaildar but must be watched because he is an Arya Samajist." Whenever a high official inspects the diary he looks daggers at the poor Zaildar and remarks with a shrug "Well! You are an Arya Samajist! Alright." I am willing to produce names and satisfactory proofs provided I am assured that any members of the Government are ready and willing to listen to the grievances of Aryas and to redress them.

A DEPUTY COMMISSIONER.

It has been represented to me that Deputy Commissioner once visited a village and asked the leading residents if there were any Aryas there. On getting an affirmative reply he said "Well! Turn out these Budmashes if you desire peace." Two of the persons addressed were Arya Samajists. They were jolly persons who could see the humorous side of things which the head of the district evidently could not do. After a pause which was perhaps awkward and must have made the "tin-god" very uncomfortable, one of them replied "Hazur! how can we do it? we could venture to obey this order only if your honor were to help us openly. The Hazur was nettled and said "Well! I cannot do this. It should appear that you are acting on your own initiative. Of course the complaints of Aryas against you will not be heeded." The reply which this obedient servant of the crown got made him collapse like a football bladder pricked with a needle. "What can we do against a powerful body of which the hazur stands in such mortal dread?" But this

was not all. The hazur had the misfortune to find out that he had been smoked by a—rebel (laughter).

THE JAT SABHA.

There is a Jat Sabha in the United Provinces formed with the object of protecting the interests of the Jat community. Most of the members and office-bearers are Arya Samajists and wear the sacred thread. There are some Arya Jats in the native regiments. An officiating Commanding Officer ordered the Arya soldiers to throw away the sacred thread if they cared to continue in service. Gentlemen! Remember that henceforth the insignia of a rebel is the Brahmanical thread. The Jat Sabha was informed of the matter. It sent up a memorial in which it was stated that to order people to divest themselves of the sacred badge of their religion was to revive the reign of persecution inaugurated by Aurangzeb. This appeased the irate commander and the poor soldiers were spared the ignominy.

It is a pity that under the enlightened rule of England which boasts and justly boasts of having secured freedom for slaves and nations in bondage—of England which is the seat of religious toleration—British subjects are denied the elementary right of every citizen of a civilized state to profess and practise any set of religious beliefs he chooses.

A MUSSALMAN ARYA!

Some Government officials have so completely lost the balance of their mind that to their disordered and blurred mental vision every person who takes up a bold attitude or displays independence appears to be an Arya Samajist. Here is an interesting fact. A young lieutenent in a regiment started a controversy with his Moslem Jamadar and was worsted. To satisfy his pique he reported his conduct to the Officer Commanding. The dignity of the stripling had been insulted and the prestige of the

Government was in danger because he had been defeated in argument. The Colonel who was as great a wiseacre as his doughty lieutenant summoned the Jamadar to his presence and said to him "Well! Badmash Arya Samajist. Why did you speak rudely to the Sahib. "I am a Mussalman Sir!" replied the Jamadar. "Well then! You are a Mussalman Arya Samajist." One wonders if the good name of England and its prestige can long survive the follies of such custodians—custodians whose purblindness is only equalled by their overweening conceit and stupendous obtuseness.

ARYA SAMAJISTS HARRSSED IN VARIOUS OTHER WAYS.

The Secretaries of Arya Samajes are being asked to furnish lists of the members as if the Aryas belong to a criminal tribe. When I went to Jullundhur just after the deportation of Lajpat Rai I was told that when the Secretary of the D. A. V. College section of the Local Arya Samaj received orders to send a list of the members some poltroons had their names struck off the register before the police demand could be met. Perhaps Government officials think it a triumph of their cause. But when it is recorded in history that some of the British Government officials took delight in turning hypocrites of men, it does not require a prophet to predict what the verdict of posterity will be. Of course Lord Minto can be influenced by ideas like this but what does a Moslem Naib Tehsildar care about the future or present good name of the Government.

THE CASE OF DAULAT RAM.

King Edward is to the people of India like unto their father. I ask if it is a matter for legitimate pride for the father that his children should be driven by dread of his might to dissemble their real feelings and to wear the mark of hypocrisy. Let me state another fact before I

finish this part of my speech. Daulat Ram, Margopdeshak, a missionary of the Arya Samaj, went to Jhansi a few days back to preach the Divine Faith. He opened an orphanage and began to collect flour for the maintenance of waifs and strays. The majority of the soldiers in the Indian regiments stationed there love the Arya Samaj and reverence its teachings. They willingly helped Daulat Ram in his beneficent work. But there are men in all parts of India who would burn a neighbour's house to roast their pigs. There were such men in the regiment also. The matter was reported to the officers as if Daulat Ram had been committing a crime. Prompt measures were taken. Poor Daulat Ram was hauled up before the District Magistrate under section 109 of C. P. C. and ordered to furnish two sureties—the sureties to be furnished by men living in Jhansi or within five miles' radius of it and paying to the Government Rs. 100 per annum as land revenue or income-tax on Rs. 2,000 at least—or to undergo rigorous imprisonment for 1 year. Poor Daulat Ram is rotting in jail—for the other alternative has been hedged round with impossible conditions—for *having no visible means of subsistence.* His uncle is a well-to-do man but because he was a comparitive stranger at Jhansi and cash securities cannot be accepted by the Jhansi Daniel he must suffer for he belongs to the doomed tribe. His sole offence—which really brought down all this on his devoted head—was that he read out portions from the 11th Chapter of the Sattyarath Prakash in a meeting in which some soldiers were present. Is it honest to prosecute a man under one section and to punish him for an alleged offence which falls under another for the simple reason that "conscience makes cowards of you." These are points which will doubtless be argued by pleaders in courts of law but I ask "can conviction under section 109 be maintained in this case according to the requirements of common sense?" If Daulat Ram is a *budmash* (one havngi

no legitimate means of livelihood) although he has a home at Agra and belongs to a respectable family, why are not thousands of *sadhus* badmashes who will not even name their places of birth. Why are not Mussalman Molvis who draw no regular salaries and subsist on charity and Christian missionaries who obey in spirit the commands of Christ who was the poorest of men in his age budmashes ? Why are not all these persons required to furnish sureties ? Presumably because they do not belong to the Arya Samaj. Is it not a glaring instance of religious persecution. I ask of the powers that be "why is it that the Arya Samaj alone has been singled out for persecution while the other religious societies have been let alone." Is it because the Theosophists are backed up by the powerful orthodox Hindu community, Mussalmans have Persia and Turkey at their back, and the Brahmo Samaj has influential dignitaries of the Unitarian Church to support it on emergent occasions while the poor Arya Samaj has no temporal influence and is backed up by no extrinsic prestige—what little vitality it can boast of lying in its organisation and the trust that its members have in God and in the ultimate triumph of righteousness. I scorn to entertain such unworthy suspicions of those responsible for the Government of an empire over which the sun never sets. Why should the mighty British Government be afraid of a small society like the Arya Samaj? This is, doubtless, not the reason that has prompted the persecution of the Aryas but the attitude of the Government being inexplicable and darkly mysterious people indulge in all sorts of wild surmises and fantastic conjectures. It is said that the Arya Samaj is a political body and that it breeds a spirit of disloyalty to the present Government. But I say if you ever come across a student of a European school and talk to him and then talk to a student of the Gurukula you will find out the difference in training. If the Arya Samaj is hostile to law and order how is it that

students trained under its guardianship are so well-behaved, so respectful to constituted authority and so anxious to oblige one and all.

The Arya Samaj is a society that promotes arts of peace. It supports educational institutions which will turn out self-respecting, good, noble and saintly men whose intellectual energies cannot but be enlisted in the side of Law and Order and whose beneficent work can only conduce to the welfare of society. Is it an act of statesmanship to regard such a society criminal and hostile to the Government ? I pause for a reply.

THE UNIVERSAL CHARACTER OF THE VEDIC DHARMA.

I say and say without the least fear of contradiction that of all religions in the world the Vedic Religion alone is universal. Its doctrines are of universal applicability without reference to geographical or ethnological limits or to the "colour line." An Arya cannot prefer the domination of idol-worshipping Hindus or cow-slaughtering Moslems to the enlightened and tolerant rule of England. Our mission is universal. We have to preach our religion not only in this country which is inhabited by Hindus, Moslems and Christians but in the remotest corners of the earth and to send down the rays of Divine Light to illumine darkness—no matter whether it is due to sectarian perversity, sectional hostility, wrong-headedness, pig-headed conservatism, hide-bound traditions, stupid social institutions or faulty moral ideals. We pay no heed to petty communal or even "national" interests. Our mission trascends the limits of narrow nationalism for it is international.

Revolutions, blood-shed, disorder, clannish malevolence and racial hatred are fatal to the spread of true Dharma and therefore the Arya Samaj has set its face against them. Yet we advocate Swraj or self-Government but not in the lower sense. True Swraj is dominion over

the self, self-conquest, the thorough control of concupiscence and the lower passions. If the individuals composing a nation are devoid of this kind of Swraj, political *swraj* becomes a curse instead of a blessing and brings in its train widespread misery and corruption instead of social happiness, material gains and intellectual tranquility.

HOW TO CLEAR UP THE MISCONCEPTION.

It is clear, then, that the Arya Samaj is not only not a political body but also that it is actually opposed to political work not based upon righteous social and religious activities. But the Government thinks otherwise and the question is "How to face the situation and what to do under the circumstances?" The air is thick with rumors of all sorts. As always happens under such a phenominal combination of special circumstances various and even mutually conflicting remedies are being proposed. An elderly gentleman has suggested to me that a deputation should wait upon the Lieutenant Governor and represent the true position of the Arya Samaj to His Honor. But my friend forgets that a deputation did wait upon Sir Denzil Ibbetson last year and its work has proved barren of all results. Gentlemen! It was a self-constituted deputation got up—possibly at the suggestion of the Lieutenant Governor—through the efforts of the Bishop of Lahore. The members of the deputation were told that the Deputy Commissioners believed the Arya Samaj to be the centre of sedition. They assured the Government of the baselessness of this charge. Commonplaces were then exchanged between the members of the deputation and the head of the province and the former returned home evidently satisfied with their work. But did that improve matters even by a jot or a tittle? I am opposed to the idea of waiting in deputation uninvited and to get a castigation. Only when the Government is resolved to be fair to the Arya Samaj, orders an exhaustive enquiry,

and *invites* the leaders to a conference will our deputation wait upon the rulers of the land.

The Arya Samaj is a self-respecting religious body whose activities are perfectly lawful and which owes duties to God as well as to man. When the conscience of the Arya Samaj is clear and it never goes against the laws it need not be anxious to wait in sackcloth and ashes upon the representatives of the king. The Aryas, also, are subjects of the crown. Justice requires that the rulers should give them a chance to defend themselves before condemning them. Let the Government formulate definite charges and then demand a defence. The Arya Samaj will meet the Government half-way. But it cannot demean itself by "getting up" bogus deputations.

THE POSITION OF THE ARYA SAMAJ.

The position of the Arya Samaj with respect to the art of Government is thus stated in the sixth chapter of the Sattyarth Prakash :—

"Let the king as well as his advisers bear in mind that early marriage must not, so far as possible, be allowed, nor the marriage of grown up people without mutual consent. Let the king encourage the practice of *Brahmcharya*, let him put a stop to prostitution and to the custom of plurality of wives (as polygamy, etc.) so that the body and soul may attain perfect strength and power." And again

"Let all understand "We are the subjects of the Lord of the Universe—the king of kings, He is one true king and we are His humble servants. May we in this world, through His mercy, be privileged to occupy kingly and other high offices and may He make us the means of advancing His eternal justice." The Arya Samaj believes in 4 Ashramas. Politics form a part of the duties of Grihasthis. The colleges, schools and universities in various parts of the world represent, however imperfectly, the *Brahmcharya*

Ashrama. All philosophers and reformers who retire from the turmoils of the world and concentrate their attention upon the problems of life and death are Banprasthas. But who are the Sanyasis? Surely all Dharma Sabhas for their duty it is to point out the path fearlessly. The Arya Samaj in its collective capacity is a Sanyasi and, therefore, cannot have anything to do with politics--for that would be encroaching upon the work of *Grihasthis*—beyond rendering unto Cæsor what is Cæsor's due.

THE PRACTICAL WORK OF THE ARYA SAMAJ.

Can anybody assert that the Arya Samaj is behind any other society in rendering unto Cæsor more than is Cæsor's due. Whenever or wherever there is a famine or a catastrophe the missionaries of this best-abused society are the foremost in the field to administer relief and to relieve the Government of a part of its burden.

Take a recent instance—

Everybody knows that the Government of the Nizam is unreasonably hostile to the propaganda of the Arya Samaj. Swami Nityanand, an honoured preacher of the Arya Samaj, was ignominiously turned out of the State. The same treatment was meted out to Pandit Balkrishan another preacher. In spite of all that when the State was in the grip of a sudden calamity—when terrible floods swept away villages and reduced the ryots to poverty—the local Arya Samaj organised a relief fund and the Brahmcharis of the Gurukula, forgetting in their heart-felt sympathy the cruel indignities put upon their preachers, of their own initiative resolved to give up the use of *Ghee* and *Dal* for a specific period and thus to contribute their humble mite to the relief fund.

THE JODHPUR INCIDENT.

Here is an incident which is most painful and extremely discreditable to the officials of Jodhpur. When the news of the visit of the Viceroy was received at

Jodhpur, the Secretary of the Arya Samaj was informed by the State authorities that as the Arya Samaj Mandir lay in the Viceregal route the sign-board of the Arya Samaj should be removed. They probably thought that, like the savage despots of old, His Excellency would order the burning down of the board. The Secretary of the Samaj solicited my advice and, at the same time, remonstrated with me for helping Indian states when their rulers treated Aryas as if they were hooligans. I replied to him that neither the sign-board should be removed by the Secretary nor the flag bearing the symbol OM flung down. If the police did the thing by sheer brute force no resistance was to be offered. As regards the assistance offered by the Arya Samaj to sufferers in the Nizam's State the Samaj would do the same thing if a calamity overtook Jodhpur. The news has now been received that the police did not refrain from their diabolical work and the sacred flag was forcibly removed on the occasion of the visit of His Excellency (cries of shame! shame!!) It is no use crying "shame." Gentlemen! The feeling that the sacred flag can be flung down has prompted these cries and, doubtless, the same feeling prompted the action of the Jodhpur police. To those who lack all internal vision it must have appeared that the sacred flag had been removed. But is there any temporal ruler in the world who can obliterate the symbol OM from the hearts of true believers where it is engraved with letters of fire. No earthly sovereign dare attempt that. When stones were rained down at Rishi Dayananda at Wazirabad the mighty seer uttered a prediction that, after sometime, flowers would be showered upon Vedic missionaries in that very town. Who can say that the prediction has been falsified? Our enemies think that they have flung down the holy flag but we look forward, with fond expectation, to the proud and blessed day when the holy banner will be unfurled in America, England, Germany and France—nay

even in the deserts of Africa,—when the conquest of the world by the Vedic Church will have been completed, universal sovereignity will have been attained by the Revalation vouchsafed by Him of whom OM is the principal name and crowned heads will bow down in allegiance before the sacred flag. In a conversation that I had with Colonel Harcourt once Deputy Commissioner of Jullunder I said that the Arya Samaj aimed at purifying men's characters, cleansing their souls and purging their hearts of evil. The Colonel replied that if ever the Indian people attained moral superiority the English would be glad to leave their country bag and baggage. Gentlemen! The Arya Samaj is resolved to carry on this holy work with all its might, through good report and through evil roport, and if that is the work of a political body the Arya Samaj is proud to call itself a political body and is willing and ready to take the consequences with cheerful stoicism worthy of the great cause to which it stands pledged. I repeat that the Arya Samaj renders unto Cæsor Cæsor's due by opening Gurukulas, Pathshalas and Colleges, by fighting alcoholism and flesh-eating. But it owes a greater duty to the Father who is not only in Heaven but pervades every atom of matter.

THE ARYA SAMAJ AS A SANYASI.

While the individual members of the Samaj are Grihasthis the Samaj as a body is a Sanyasi. The Sanyasi rising above sectional predilictions and racial prejudices takes his stand on a lofty eminence and points out the path of duty to the rulers and the ruled. If a people commits excesses the Arya Samaj has a right to rebuke it and to point out to it that he who cannot conquer his animal nature is not fit for Swraj. If a Government defies the eternal laws of Dharma and morality, the Samaj, in the exercise of its Divine Prerogative, is entitled to and will utter ominous words of warning. Brother Aryas!

As citizens of the British Empire, *i.e.*, as Grihasthis you may organise as many deputations as you will but you shall not do it in the name of the Arya Samaj—the mighty Sanyasi. Sanyasis owe absolute allegiance only to their Maker and lay petitions only at His footstool. The Sanyasi does not covet social position or worldly honour. His sole privilege consists in the Divine right to serve humanity. The chief embellishment for his spirit is the Divine virtue of humility which is not inconsistent with legitimate pride which is nothing else than the consciousness of the right to render loving service. The Sanyasi may be compared to a cloud. The higher a cloud rises and the purer it becomes the greater is the probability of its descending upon the earth in showers.

The Sanyasi holds the highest position in society and the truer he is to his Divine Nature the more will he take pride in sending down rays of light from his resplendent soul to the darkness which envelopes dwellers in palaces and hovels. Pray to the source of All Power to give you strength to perform the arduous task of reconciling your imperative duty as Grihasthis with the supreme duty of maintaining the Arya Samaj on the lofty pedestal which it occupies.

LAST WORDS.

Dear Brethren! Let us pray to the Almighty to grant us strength to bear persecution with fortitude, to resist with all our might the devilish temptation to return evil for evil and to trust to OM for the protection of the Arya Samaj.

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